

Rev Bishop Whelan

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Front View of St. Michael's Church

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THE  
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

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Vol. XVIII.

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FOR THE GOSPEL MESSENGER.

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THE SERMON

At the Consecration of St. John's Chapel, Hampstead, on the 14th July, 1840.

PSALM 132, 15—"I will satisfy her poor with bread."

IN the 132d Psalm, which you have been reading in the course of the services appointed for this solemn occasion, great and precious promises are made by our heavenly father to his Church—his people. "The Lord hath chosen Zion—he hath desired it for his habitation: this is my rest for ever: here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy *her* poor with bread." The promises of God are to his Church. "He is kind unto the unthankful," and "sendeth rain on the unjust." But he has an especial care for his Church. "Come out from among them and be ye separate, saith the Lord—and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The baptized are "children of God," and they have pledges and promises which belong not to the mass of mankind. It is to the Church he addresses the promise in our text. It is *her* poor whom he will satisfy with bread. I will feed (he speaks in Zechariah) the flock of slaughter (that is, of Christ, the slaughtered one) even "you O poor of the flock." The promise before us is a very comprehensive one. It applies first to all sound members of the Church. They are not so, who are not poor in spirit: "Blessed are the poor in spirit for their's is the kingdom of heaven." "I dwell (saith the high and lofty one) in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." For all such persons, for all true members or disciples of Christ, dear to him as "the apple of his eye"—members of his body, of his flesh, and of his bones—for their souls and bodies God has promised to provide. "Cast your care upon him, for he careth for you." "Come unto him all ye that are weary and heavy laden, and he will give you rest." The promise has a special reference to the soul—but to the body also. "He that spared not his own son, but gave him up for us all, how shall he not with him also freely give us *all things*." "Seek first the kingdom of God and his righteousness, and all *other* things shall be added unto you."

Again. The promise "I will satisfy her poor with bread," has a more particular application to the poor as it respects graces, religious attainments, in whom the fruits of the spirit are neither large

nor many. Their faith—their penitence, and their holiness, may be as a grain of mustard seed, which is less than the least of all seeds—as a flickering spark, as smoking flax, but they are members of Christ's Church—they are under the covenant; within the ark—they are God's children though wayward, and weak—the Holy Spirit was pledged to them at their baptism, and imparted, (if indeed they have partaken in spirit, and not according to the letter merely of these ordinances) at their Confirmation, and every time they were at the altar of the body and blood of Christ—his promise he for his part will most surely keep and perform—these poor of the Church—these babes in Christ—he will feed with food suitable for them—with milk and not with strong meat, until they are able to bear the latter; that so they may grow in grace *daily*—that their faith may be strengthened, and that they may add to their faith virtue, and to virtue brotherly kindness, and to brotherly kindness charity—that these things and all the fruits of the spirit, love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, may be in them and abound—that their path may be as the light, at first almost indiscernible, like the dawn, yet shining more and more unto the perfect day—that, in fine, they shall be no longer poor, but rich in Christ in his graces and gifts—no longer weak, but strong men in him—strong in the faith—in patience, in holiness, and in hope. Observe the *connexion* of the promise we are considering. In the preceding verse God says “I will abundantly bless her provision,” that is, the provision of Zion—the prayers—the sacraments—the teachings—the services in general of his Church, God will bless, will give efficacy to as so many means of correction, of instruction, of advancement in holiness and happiness for his people, for *all* his people. But he has a special promise for his little, his weak, his young ones. “They that be whole need not a physician, but they that are sick.” It is to such poor, not in spirit or temper only, but also in knowledge, and holiness, in religious attainments generally, that he addresses the promise “I will satisfy her poor with bread,” the bread which came down from heaven—the grace as indispensable, to the life, and health, and growth of the soul—as comforting and exhilarating to the spiritual nature, as is aliment to the corporeal nature.

But in the third place, the promise in our text (in consistence with the comprehensiveness of holy Scripture) has a reference to the poor, in the common acceptation of that term, the poor in temporals, in this world's goods.

In the Church are “all sorts and conditions of men.” She has “her poor.” For the distressed in estate, as well as for those in mind and body, our heavenly father cherishes a true sympathy. He permits some of *his* children to be poor, as he does others of them to be rich, for their trial and improvement, and ultimate welfare. He orders that some of his flock should be *more immediately* dependant on him for their bodily wants than are others. We are all *his* dependants, but some are so, through the intervention of second causes, which alas too often prevent their thoughts and affections from ascending to him, “in whom we all live and move, and have our being” Not so, the destitute of property or income—who, through sickness or infirmity, may be unable to labor for their daily bread, or if able may lack the opportunity, or have to depend on precarious employment. The poor are *driven*, as it were, to look to



him who clotheth the grass—feedeth the ravens—and ordereth for the beast his den, and for the bird his nest. The poor, almost of course, apply unto God, crying as did the Apostle when sinking in the waves: “Lord save me or I perish.” Now here is encouragement for an unre-served reliance upon God. *That* they may not despair—that their faith may not fail, they are told, in holy Scripture, that God pities the poor, that Christ relieved such persons when he was in the flesh, and com-manded his disciples to relieve them, that the best members of the Church, under all its dispensations, have ministered to the poor; and if, like Zacehens, they did not give them the half of their goods, they did give a large proportion, one-tenth or more—that God has promised a blessing to him that considereth the poor; yea, the Lord will deliver him in the time of trouble—will keep him alive—will strengthen him on the bed of languishing, and make all his bed in his sickness.

But here is the climax of consolation and support, and hope—the promise, that the Lord will provide for their necessities: yea, constantly and fully: “*I will satisfy her poor with bread.*” “As for me, says David, I am poor and needy, but the *Lord* careth for me.” Now this example of our heavenly father, this solicitude and pledge of care for the poor, are set forth for human imitation. “Be ye perfect, as your father in heaven is perfect.” “Lo, says our Lord Jesus Christ, I have left you an example.” The obligation resting on Christians to provide for the famished soul and body, is an undeniable inference from our text.

But the promise of God to provide for the spiritual and temporal wants of the poor implies the use of agents, and instruments; for though he can, he does not ordinarily effect his purposes, without the use of means.

You, my brethren, who have temporal prosperity, your's is the duty and privilege to promote the welfare, soul and body of your poor brethren in Christ, of *them* “especially,” but of “all men” also. God, by enabling you, calls you to be his almoner. And where will you find, in this honorable and delightful office of an almoner of God, companions to increase the satisfaction of doing good—allies to encourage persever-ance and quicken zeal—principles of action better adapted to correct the imperfection which attaches to all human proceedings, and to pro-mote success, than are connected with the Society which, favored by the Providence and grace of God, is the founder and supporter of this Chapel for the poor. Here the “poor in *spirit*” are comforted, and animated to go on their pilgrimage to a better country—the poor in *graces* are enlightened, and strengthened, their errors corrected, and the fruits of their faith improved and multiplied; and the poor in this world's goods taught, and graciously assisted to suffer according to the will of God, and relieved by the sympathy, the services, and the alms of their fellow Christians, who might never have known of their need, had they not been gathered into this flock, and introduced to their acquaint-ance by the ministers of this Chapel, or by the members of the Mission-ary Society. Yes, my brethren, the poor among us, if they have *united* with this congregation, or have merely been introduced to the notice of its ministers, have no better benefactor than this institution. *How many* might have continued in the utmost need, unprovided with the common alleviations for sickness and infirmity—with hearts aching for sympathy—

beholding their children uneducated, and in fine, almost in a state of despair, but for this blessed charity, so judiciously planned, and zealously conducted, can never be fully *known*, until the book of remembrance is unsealed, and the secrets of all hearts disclosed. But we *do know*, that through this instrumentality, the hungry have been fed, the naked clothed, *the* exposed sheltered, the sick provided with a nurse, a physician; a visitor promptly and cheerfully leaving her sunny home, and patiently abiding hour after hour in the dark, comfortless abode of poverty, sickness and sorrow, anxiety, and death.

But we must not dwell on the incidental---the minor advantages of this institution---the relief it opens to the inferior nature, to this short lived body. The paramount evils of poverty are intellectual, and above all spiritual. To prevent the mind, made only a little lower than that of the angels, from grovelling, from sinking to a level with the spirit of the beast---to enlighten---to elevate---to expand it more and more, is indeed an undertaking honorable to humanity, and to intelligence. But your's, ladies, founders and friends of the charity whose progress---whose new developement we this day celebrate---your's, generous allies of your sisters in the Church of Christ, is a work with which the other is not worthy to be compared---for knowledge, so far as it is concerned with this earth, shall soon vanish away; but the soul, purified and educated by the grace of Christ, the means for obtaining which are with his Church, shall never die---shall flourish in immortal youth, and expand more and more through the everlasting ages.

In the light of holy Scripture, it is so obviously proper, to provide for the souls of the poor---for the religious worship and instruction of those persons, who by reason of their poverty, cannot provide for themselves such aids as are afforded by ministers, books of piety, and houses for public prayer, and other ordinances, that to vindicate it would be worse than unnecessary. But a question has been raised, as to the best manner of effecting this desirable purpose---whether by a separate\* Church, or by one in which are seats both for the poor and the rich. The question is not which mode do the *rich* prefer---which would cost them least, and be most agreeable to their views and feelings, but which mode is preferred by the poor, or at which of the Churches, constituted on these different plans, would the greater number of the poor be likely to attend. Happily there is no need of discussing this question, in this community. The inconveniences of a decision of it are entirely avoided by adopting *both* plans, and thus leaving it to the poor to decide for themselves, whether they will attend with their prosperous brethren in the magnificent or beautiful temple, which it becomes the wealthy to provide---for shall *they* live in ceiled houses while the Lord's house is as a tent---or whether they will attend where the greater number, if not all the worshippers are their companions in poverty---in a Church, where architecture and furniture are in correspondence with the style of their own houses.

\* The collateral question as to the colored and slaves, is decided here against *separate* Churches, not so in some other States. It is a delightful spectacle - the master and his servant partakers of the same font, around the same altar, seated in the same Church and coming up (some from a distance in parishes where are no services of our Church) to keep the festivals.



In each of our four large city Churches, (in some more, in others fewer than we wish there were,) are sittings for the poor---and we have, as you know, two Churches, this, and St. Stephen's, for the exclusive use of the poor---that is, where persons who cannot pay for the seats, can have *them*, free of all pecuniary charge; and more, all the privileges of a duly organized flock, its prayers, sacraments, teachings for themselves and their children, whether by the public reading, preaching, and catechising, or by pastoral visitations.

A separate Church for the poor, is, I believe, unknown in our fatherland. But ample accommodation is provided for this class in every parish Church of that land, and in some the whole of the lower floor, that is the seats most easy of access, and generally preferred among us, are appropriated to their use; while they who pay for seats occupy the galleries. The idea of a *separate* Church for the poor is understood to have been suggested, (as the means for carrying it into effect were first tendered, and chiefly supplied) by a venerable sister,\* now, we humbly trust, in the Church not made with hands. The first Church of this kind that we know of was that in Guignard-street, which was destroyed by fire. Other like Churches have been since erected in New-York and other cities. The divine blessing has crowned them all, with a measure of success, which has exceeded the most sanguine anticipations. One evidence of the success of this pious and benevolent design is this day before you, in this very appropriate building---which we humbly trust, as it is well fitted to be, will be a monitor even to him who gives it only a passing glance; while its ministry, under the grace and blessing of God, are creating all around this village a healthy religious atmosphere,† and essentially promoting the soul's satisfaction, and salvation of those who accept the invitation; "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk, without money and without price." Yes here are the waters of baptism---the wine and the bread of the holy communion, the milk and the strong meat also of the word of God. And all that is asked of you, members of this congregation, is that you will avail yourselves fully of the opportunities with which you are here furnished---the advantages here set before you---the knowledge unto salvation, which here can be had---the means of grace here dispensed---the hope of glory, to be had and retained in the faithful surrender of the soul to Christ in his appointed way, and in leading the rest of the life according to that beginning---and finally, the end of faith, even the salvation of the soul which is pledged to every sound member of God's Church, for it is none other than the gate of heaven. Grateful to the benefactors, who here, under God, have done so much for your true welfare, you cannot but be,---the blessing of you who were ready to perish, spiritually and eternally, and of your children, rescued through them, from vice and irreligion, and here consecrated to God, and trained for virtue and for heaven, will descend on them and their children's children. But what your benefactors desire, what I, as their representative, ask of you, is to adore and thank *God* for all his mercies in Christ Jesus; and in particular for the redemption from sin and Satan which is by him; and for all the privileges

\* The late Mrs. Russell.

† See Rev. Dr. Chalmers Essays on the local influence of Churches.

of his Church ; and I also ask of you, in your attendance at this Church and altar, to be a docile, prayerful hearer of the word—a humble and fervent worshipper ; a faithful recipient of the holy communion—and that you bring up your children in the nurture and admonition of the Lord, beginning their religious training in baptism, and continuing it by catechising them at home, and bringing them to their ministers to be catechised and confirmed. “Surely, (says the observing historian Fuller,) piety is most healthful in those places, where it can least surfeit of earthly pleasures.” May this remark be verified in your hearts, and your homes !

My friends, now before me, may be said to consist of three classes—patrons, pensioners, or merely friends of this institution. Allow me to hope, that on this day all, even the youngest member of the one fold of our Lord Christ, will be patrons. It may be, thou hast but little, not as much as the poor widow in the gospel, who gave her farthing, but if it be given with a glad mind, and accompanied with prayer for his blessing, who can multiply the seed sown, it will be accepted for thy own welfare, and made promotive of the holy and benevolent cause which has this day convened us in this place. Let each one give according as God hath prospered him, and not only will this second Chapel for the poor be sustained and enlarged, but additional ones provided, (there should be one in each of the four wards of our city, and others in the suburbs) as so many centres of a religious and moral atmosphere, restraining vice far more effectually than any laws, or any police can ; and cultivating that righteousness which exalteth a nation, and is the only security for its safety and welfare. To day, thou art, perhaps, the chief benefactor of this institution—but a reverse, (more than ordinarily to be expected under our constitutions of civil society,) may occur ; and soon, thou and thy children, might be cut off from the consolations of the ministry, the sanctuary, and the sacraments of our holy religion, but for this inestimably valuable institution. Your present gifts therefore, may ultimately be for your own welfare, and that of those most dear to thee.

Finally, let me address a single sentence to my excellent and beloved friends, who for so many years, some of them from its origin about twenty years ago, have fostered this blessed charity, not by their alms only, or chiefly though *they* have been as a permanent and *full* stream ; but by their more valuable sympathy, services, and solemn communion. Surely it need not be said, brethren, sisters “be not weary in well doing”—but I must be permitted to say, though your humility prefers silence, “God is not unrighteous, to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the *Saints*, and yet do minister.”



FOR THE GOSPEL MESSENGER.

#### APPENDIX TO A SERMON PREACHED IN A VILLAGE.

The Church is called in the Bible the “house of prayer,” not that we meet here only for devotion, but that, *that* is the chief purpose of the assembly of the Saints. Instruction is another purpose of the di-



vinely appointed meetings of the Church of God—instruction imparted in the psalms, the lessons, the commandments, the epistle, the gospel, and the creed, which are read, and the sermon. Indeed there is instruction in each of the prayers, the collects, the petitions in the litany, and the versicles. The shortest petition contains of course one or more doctrines. For example “Lord have mercy upon us.” Are we not here reminded, that we are sinners who need mercy, and to *whom*, we must look for it? We are taught here also, that it is a *duty* to pray to him, who is the God of mercy.

On some of our days of public assembly, as on Saint’s days, as to day, when we meditate on the life and character of St. James, that we may avoid his faults, and imitate his virtues, and are called to thank God for sending us this Apostle to instruct us, and to help us in the way of salvation—and on Wednesdays and Fridays, and other prayer days, we do not in general have a *sermon*. But we have the comfort of communion with God, for he has promised that where two or three are gathered together in his name, he will be there. We have the *privilege* of coming to him as children to a father, to lay our wants and wishes before him, and to pray especially for what we need every day, I may say every hour, pardon for our sins, and grace to guide and help us on the way to that heaven, which our blessed Saviour has opened to all true believers. We have the *hope*, that our prayers made in faith, will be granted, for God is not a man that he should deceive, and his promise is “ask and ye shall have.” I say, then, my brethren, it is our duty, our privilege, and it will be a benefit to us, often to meet together in God’s house, if it were only for prayer—if there were no instruction, none of those other exercises, which are so proper and useful, viz: preaching, catechising, and reading aloud the word of God, just as it is word for word in the Bible, as we do in the psalms, the lessons, the commandments, and the epistle and gospel for the day. Let us not forsake the assembling ourselves together, as the manner of us, whether there be sermon, or no sermon.

According to the arrangements of our Church, however, we never do meet in the house of God, *only for prayer*. In its service, instruction is incorporated with devotion. The greater part of the time is given to prayer and praise—praise in the reading and singing psalms and hymns, and in the anthems—prayer in the confession—the collects, and the litany. But there is intermingled teaching of all the doctrines and duties of Christianity. Not each Sunday only, but on every festival and fast day, we are taught our duty in the commandments—what we are to believe in the creed, or in other words the chief doctrines of the Gospel—and both doctrine and duty are brought before us in the chapters, the first and second lesson, read every time we have public worship, and in addition, the epistle and gospel read every Sunday, and on other festivals and fasts. The Scriptures appointed to be read are systematically arranged, so that in the course of the year every doctrine, every duty, and the example of the holy men, whose lives are recorded in Scripture, are brought before us for reproof, for correction, and for instruction in righteousness.

The service of our Church is a complete system of instruction. Beginning at Advent, and ending with Trinity Sunday, we are made

acquainted with the whole biography of our blessed Redeemer—of him who has left us an example that we should follow his steps—of *him*, in whose life we behold every doctrine of our religion, as it were embodied, every duty to God and to man acted out. It is impossible to read, or to hear read all the Scriptures set forth for these Sundays, and be ignorant of any important article of belief or practice. And then on the holy days other than Sundays, we are taught fundamental truths, as on Christmas, the goodness of God in sending his Son into the world; on Good Friday, the atonement made for man by his crucified Redeemer; at the Easter season, his resurrection, the pledge that we, and all who are dear to us, shall rise from the dust of death; at the Whit-Sunday season, the necessity and the comfort of the influence of the holy spirit of God; on the days commemorative of the glorious company of the Apostles, and noble army of Martyrs, we are instructed in the specific virtues of the Christian life, for which they were remarkable—reminded of our own deficiencies, stirred up to be followers of them as they were of Christ—warned against those sins into which even these good men may have fallen; and above all, called to remember, that whatever is good in them came from God, “not unto them, O Lord, unto thy name be the glory”—called to adore and bless God for these instruments of his mercy—these his agents, by whose writings and lives Christians of all times and countries are guided, and consoled, and animated, to go on their way rejoicing in hope, and helped to obtain the end of their faith, even the salvation of their souls. May this instruction, these efforts of the Church, for our soul’s health, *not* be *in* vain!

To-day, (July 25,) we have been commemorating the goodness of God, in blessing us and our brethren of mankind, by raising up the Apostle James called the Greater, to distinguish him from the other Apostle of the same name, we thank God for his useful services, and for the light of his holy example. If any man was to write a life of James the Apostle, what could he do more than narrate what the Scriptures inform us respecting him, except the addition of a few facts from Ecclesiastical history, which you will find in that valuable work, which every Churchman ought to have, and read often, Nelson or Hobart, on the fasts and festivals. And who could write the life of St. James so interestingly, so completely, so perfectly, as it is written, by the pen of divine inspiration—as you have this day heard it, in the Epistle and Gospel? His leading excellencies, the prominent characteristics of his life and character are set forth in the collect which you have just used. May our gratitude to God through Christ, be warmed by the reflections connected with the services of the day. May we imitate St. James, so far as he walked in the steps of his and our one Lord and Master. *Like him*, may we, however great the sacrifice, even to the leaving the dearest friends, and all that we have, be obedient to the call of what we are sure is the call of Christ. *Like him*, as indeed we promised at Baptism, again at Confirmation, and every time we have been at the supper of our Lord, may we renounce all worldly and carnal affections, and be evermore ready to follow the commandments of God, through Jesus Christ our Lord.

In many of the Churches in Great Britain—in the Chapel of the General Theological Seminary of our own Church—in that Chapel of that



excellent female Seminary in New-Jersey for young ladies, where the most important part of education is not neglected—where Christianity is taught, according as our Church understands it---there is *daily morning and evening prayer*. And will any one say, that half an hour twice a day, can be more profitably, and more satisfactorily, and more happily spent than in the house of God---in humbling ourselves before him---in seeking for ourselves, and children, and dear friends, his favor---and in hearing his word for our peace, and hope, and salvation? Is one hour a day too much time to give to the “care of the soul”---too much to take away from the world, and spend in communion with God, in seeking his forgiveness, without which we must be lost for ever; in preparing for death and judgment; to escape hell and gain heaven? In our cities and villages, if not in country places—if we cannot have daily service, might we not have prayers at Church once or twice a week, as on Wednesdays and Fridays, and especially might we not meet on the festival and fast days to thank God for, and to meditate on the great events, and the illustrious characters of the gospel history? Surely such observances would help every one who faithfully regarded them in procuring the peace which passeth all understanding—the hope which is full of glory; and the salvation which is only by Jesus Christ, for we are saved only for his merits; but which is not for all men indiscriminately, but only for his true disciples, for those who renounce all self-righteousness—believe in him from the heart, and humbly endeavor to obey his will, and to comply with his commandments and ordinances.

May he, from whom do come all holy thoughts, good councils, and just works, give each, and every one of you, my brethren, grace to see what things you ought to do, and power faithfully to fulfil the same; and in that day when he numbereth his people, own you as his, in a happy and glorious eternity. *Amen.*



#### THE CHRISTIAN'S COMPANION,

For all the Sunday's and other Holy Days, throughout the year: partly original, and partly selected.

[Continued from page 236.]

#### THE PSALTER, OR PSALMS OF DAVID.

As the sacred Scriptures, excel all other writings in truth; so the Psalms surpass all other sacred Scriptures, in variety: for whereas some of the holy books in the Bible are legal, as the Pentateuch of Moses; others historical, as the Kings, Chronicles, and Acts; a third kind prophetic, as the vision of Isaiah, the Sermons of Jeremiah, and the Revelation of St. John; and a fourth sort Evangelical, as the Gospels of Matthew, Mark, Luke, and John, and the Epistles of St. Paul, and other canonical writers; yet the Psalter, as Augustine, Basil, Euthymius, and some more ancient Doctors honor it, “is a common treasure-house of all good arguments and instructions:” and in this aspect aptly termed by various pious, and learned writers, *the soul's anatomy, the law's epitome, and the Gospel's index*: in a word, *the register circle, summary pith*, and, as it were, *the brief of the whole Bible*.

Upon this ground, the Church in old time, dividing the Psalms into seven portions, enjoined that they should be read through once every week: but in our time, the Church has divided them into thirty portions, and requires that they should be read through once every month; unless some of "the selections of the Psalms set forth by this Church," should be used instead thereof: other parts of holy writ, are read through but once in a year.

At the end of each portion of the psalms, is to be added a Doxology, either the *Gloria Patri*, or the *Gloria in Excelsis*; which is left to the choice of the Minister.

Now the book of psalms may be compared to Pandora's box, only with this difference; that whereas that, when it fell upon the earth, and burst asunder, let out all kind of evils among mankind; the Psalms, on the contrary, when they fell from heaven, and spread abroad in the world, were productive of all manner of good things.

The Sectarians, however, they dislike the bare reading of chapters out of the Bible, yet, notwithstanding, approve by their positions and practice, of the singing of psalms in the congregation.

By which it appears, that nothing is esteemed more generally necessary for the public worship of God, than the word given by the inspiration of God; and no portion of that word, is more full and proper than the psalms, which we term *the psalms of David*.

Now the Psalter consists principally of prayers and praises: and when properly read or chanted by Minister and people, they both enlighten the understanding, and excite the feelings.

I admire the practice of the Church of England, which is to read the *Gloria Patri* after each psalm, for each psalm contains a new subject.

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#### THE SCRIPTURE LESSONS.

The order for the lessons in the daily service, is found in the calendar opposite that day of the month; and where they are varied, they are designated, either in the table of lessons proper for Sundays, or in the table of lessons proper for holy days. The reading of sacred Scripture thus by rotation, is of great advantage to the congregation in general; as all present may hear the Bible read through in the course of the service, once a year, and such chapters as are most interesting, oftener, as they occur, both in the daily and proper service of the Church.

The more frequently we read the sacred Scriptures, the more we shall be pleased and profited by them. I esteem it, one of the greatest blessings of my long life, as it is termed by the younger part of mankind, being now above eighty years of age, though it seems to me, to have been very short, and more like a dream, than a reality: I say, I esteem it one of the greatest blessings of my long life, that my schoolmaster in my childhood, used to oblige me with the rest of my schoolmates, to read a chapter in the Bible every night and morning. A custom, that was first despised by an infidel, and set aside by him under the pretence, that it rendered the Bible too common, and brought reproach upon it.

There is another error with some people, which is this; they care not for the Old Testament, and wish only to read the New; which is simi-



lar to a man who wishes to enter a room which is locked without the key.

When the lessons are read, the Church allows us to be seated; and it is an excellent method, for the congregation to have, each one, a book of lessons to keep their attention alive.

#### THE TE DEUM LAUDAMUS.

The people were used to distinguish this, with the other hymns, and also the psalms, by the words which begin them, in the Latin service: therefore the old titles were retained, to prevent confusion.

That hymns so accurately framed by devout men, according to the Scripture rule, may be sung in the Church with the psalms of David, and other spiritual songs taken out of the word of God, we can allege precept and example. As to precept, (see Colossians iii. 16)—“Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.” Marlorat construes this *of singing in the Church*; and Haymo, another eminent writer asserts, that *hymns were godly songs, invented by the Christians of that age*. For God's holy Church has used this custom from the primitive times, even unto this present day.

Concerning the *Te Deum* in particular, we may observe that it was approved of by Luther, and considered by martyrs to the cause of religion, as a good creed, and as it has been generally thought, composed by those two great lights of the Church, Ambrose who was esteemed the most resolute Bishop, and Augustine who afterwards became one of the most judicious doctors of all the fathers.

It is reported by Dacius, a reverend Bishop of Millain, that in his time, who lived under Justinian, *anno*, 538, that this hymn was received, and used in the Church, at that time; which argues it to be of greater antiquity, than popery. After this hymn, the *Gloria Patri* is omitted.

#### THE BENEDICTE.

This is called *the song of the three children*, taken out of the *Apocrypha*. It is a most pathetic address to all God's works to praise him; intimating, that all nature displays the Creator in his *wonderful* productions, throughout the whole extent of the universe.

This canticle is often cited, by the learned and ancient fathers; and I find it less abused and martyred by novelists, than the rest; and therefore, I shall dismiss it, as Christ did the woman mentioned, (John 8th, 10th, 11th)—*Where are those thine accusers? hath no man condemned thee? Neither do I*. At the end of it, use the *Gloria Patri*.

#### THE JUBELATE DEO, PSALM C.

The Church has appointed this excellent psalm, to follow the second lesson in the morning service, as a thanksgiving to God for the glad tidings of peace, read to us out of the New Testament. It was one of those appointed to be sung in course, at the oblation of the peace-offering in the Jewish Church.

*O be joyful in the Lord*, says the Prophet. And why? Because, “he has made us, and not we ourselves; we are his people, and the sheep of his pasture.”

*The Lord is gracious, his mercy is everlasting.* That is, he promised evermore by the mouth of all his holy Prophets since the world began, as it is expressed in the following hymn, that "we should be saved from our enemies, and from the hand of all that hate us."

The whole psalm affords many profitable doctrines and uses; in that the Prophet doubles and trebles his exhortation to praise God. "O be joyful in the Lord; serve the Lord with gladness; and come before his presence with a song: Be thankful unto him, and speak good of his name."

It teaches all people to praise God with a good heart, cheerfully; and not in a slothful and dull manner: And it becomes all men, especially the teachers of men, to press this duty upon young and old, in season and out of season; that is, in the Church, and out of it. Not for private blessings only, but for the public benefits received of the Lord. He made us, and he supports us. Our bodily generation, and our spiritual regeneration, are not of ourselves, but only from God. (See the epistle for the first Sunday after Easter.) Who is always the same in his truth and goodness towards us; though we are variable in our love and promises one to another, more especially to our Creator, preserver, and benefactor.

(To be continued.)

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### NOTICES OF NEW PUBLICATIONS.

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*A Pastoral Letter to the Clergy and other Members of the Protestant Episcopal Church in the United States of America, from the Bishops of said Church, assembled in General Convention, in the City of New-York, Oct. 6th, 1841.*—This is an admirable document. A Canon requires it to be read in all our congregations, but if there were no such Canon, the Ministers would almost of course desire their people to hear, and inwardly digest it. It ought to settle the questions, *in what sense*, we are saved by faith *only*—and as to the necessity of good works—also what are good works, according to the scriptural meaning—and as to the obligation and advantages of the holy sacraments, we invite attention to these emphatic sentences which might almost be called aphorisms: "If we search the scriptures for texts or for arguments to confirm what appears to us the most reasonable, or what we have already adopted as our opinions, we shall be less likely to come to the knowledge of 'all the counsel of God.'"

Some "sincere and pious Christians, make too little account of *good living*, and of what *we* must *do* to be saved"—others may incline to an opposite and not less dangerous error: too little may be allowed to faith as the *principle* on which we are accepted of God: "The most holy and faithful Christian has no foundation for hope to rest upon, but the *merits of his crucified Saviour*. From God, 'all holy desires, good counsels and just works do proceed:' it is he who makes us in any thing which is good to differ from others; by his grace we are what we are." \* \*  
 "Faith is required not as a *substitute for good living*, but rather as necessary to our living according to the word and will of God. The works



which the gospel of Christ requires, that men may be saved, they can not, or certainly they would not perform without a belief in him as their Saviour." \* \* "A religious *faith* and a holy life are *both* necessary to a lively hope: they are as the soul and the body of pure and undefiled religion, and death is the consequence of their separation." \* \* You must not infer—"that without peril to your soul you may neglect baptism, or confirmation, or the Lord's supper, or prayer."

The relative position of faith and works is accurately and clearly set forth as follows: "St. James teaches us that the faith which justifies, is a *living* faith, fruitful of good works:—it is that faith of the heart, by which 'man believeth unto righteousness.' St. Paul teaches the same doctrine when he says, 'though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing.' And again, 'if ye live according to the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.' Our Saviour teaches this doctrine when he says, 'not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father.' And Peter says to the same purpose, 'it is better not to know the way of righteousness, than having known it, to turn from the holy commandment.' He shews the necessity of adding to our faith, virtue,—knowledge,—temperance,—patience, godliness,—brotherly-kindness,—charity: 'If—he says—ye do these things, ye shall never fall.' A careful study of the holy scriptures, with prayer, will convince you of their perfect harmony and agreement on the doctrine of faith and works. You have but to observe well, in *what sense* we are justified by faith only; and also how it is that good living is *essential* to our salvation in Christ. By the apostles, Paul and James, you are warned of two opposite errors. By the former you are taught not to rely on any works which you do, as profitable to salvation, but such as are wrought in a *Christian faith*; while the other shows that faith, without the works which the gospel requires is *unavailing*. This doctrine he had learned from his Divine Master, who was careful to teach that the tree is known by its *fruits*; that the man whose heart is truly renewed by a lively faith in Christ, will shew it by his submission to God's righteousness; 'will shew his faith by his works.'" \* \* "The scriptures teach you to place your hope of pardon and peace with God, in his mercy obtained through the redemption and merits of Jesus Christ, while at the same time they lift their warning voice against your making that hope, or trust, or faith, or any notion of your being justified, or of God's elect, for living carelessly or neglecting to work out your own salvation. What God has joined together, let no man put asunder. You can not safely trust in any faith, or 'all faith,' to save you, which does not produce *obedience* to the gospel; nor in any works which you can do, except that they are wrought in God, and are the *fruit* of your faith in Christ. 'Whatever is not of *faith* is *sin*.'"

The ordinances of the gospel, in particular the holy sacraments have here an eloquent advocate: "In our visitation of the Churches under our care, we are often and much pained in observing how large a part of the people of our congregations appear to be in doubt, or undecided respecting the use of *these means*; how many of them live in the neglect of making and open and public profession of their faith in Christ, and sub-

mission to his *righteousness*: and this we the more regret, from considering that not a few of them manifest a sincere regard for religion, and a serious sense of its importance. Their morals, too, and their lives in other respects, are, in a happy degree, such as we desire to see in the disciples of Christ. They appear to have a reverence for God, and right views of the Saviour's character and office; and they shew such benevolence and charity towards their fellow men, that we may say of thousands what Christ said to one, '*they* are not far from the kingdom of God.' Our sorrow is that they are not visibly in his kingdom. For reasons known perhaps to themselves and to God only, they do not confess Christ before men, and become members of his Church. While they so continue they are not *assured* of God's favor and goodness towards them, 'and that *they* are members incorporate in the mystical body of his Son, which is the blessed company of all faithful people.' Into a Church so apostolic as this, having a faith so primitive, doctrines so evangelical, a worship so scriptural, and other institutions so truly liberal, we might reasonably hope to see people crowding as doves to their windows." \* \* "We might remind you of the inestimable benefits, visibly signed and sealed in baptism, to those who rightly receive it. We might say much to you of the fitness and divine authority of confirmation, and the blessings which have evidently attended its right and faithful ministration. We might shew that communing in the Lord's Supper is a great comfort to those who believe in Christ, and that it strengthens them much in their Christian zeal. But is it not enough to know that it is the will of your Saviour Christ that you should submit to his ordinances?—that he, who so loved your soul as to die for its salvation, has appointed his sacraments for your benefit? Such a Saviour, you may well believe, has not ordained rites which are unnecessary, or which may safely be neglected; nor has he required you to do that which is useless."

Very appropriate, and adapted to be useful, is the concluding monition—the good parting advice we may well call it: "The kingdom of God, or his Church, is the spiritual ark, which Christ, the true Noah, has prepared for the saving of his house, and your safety requires that you be not only "not far from," but in it. The promise of salvation is to those who are within its pale. The sense in which, as St. Peter says, '*Baptism now saves us,*' is its being ordained of Christ, as the entrance into this spiritual ark, where we are entitled to all the means of grace, and if we are faithful in the use of them, to all the promises to those who are '*members of Christ, children of God, and inheritors of the kingdom of heaven.*' As our Church teaches, '*they that receive baptism rightly, are grafted into the Church, and the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed.*' We should use this and the other Christian ordinances as a manifestation of our faith in Christ, of our trust in his merits, of our hope in the promises of God, and of our submission to his *righteousness*. In the right use of them there is great comfort; for they are tokens of his love of our souls, and of what he has done to save them. They are sanctified mean's, of God's appointment, whereby we may draw nigh to him in full assurance of faith, and obtain his heavenly benediction. Where these ordinances are



devoutly and faithfully observed, we may well hope that true religion is increasing. It is encouraging to all who love the gates of Zion to see multitudes thus openly confessing the name of Christ; coming to Baptism, and bringing their children; renewing in confirmation, their Christian covenant, and regularly communing in the Lord's Supper. 'For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'

The work before us is remarkable for its lucidness of thought, and also of expression. Perhaps these phrases may seem to some exception "submission to God's righteousness"—"submit to that righteousness which is by faith in the Son of God." What gives to faith its exalted rank is *its truth*." It is our humble opinion that less technical language would have made the ideas clearer. However these are small matters. We do hope that no one of our Clergy will preach on the point of faith and works until he has *studied* this letter—and that our laity will not trouble themselves with commentaries, treatises, and polemical discourses on this old vexed question, but rest contented with the exposition of their Bishops, and honor it as a standard in the case.

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*A Treatise on the Church of Christ; by the Rev. William Palmer, M. A., of Worcester College, Oxford; New-York, 1841: D. Appleton & Co., 8vo. two vols. pp. 529 and 557.*—Among the many valuable works which have been lately republished by the enterprising house of Messrs. Appleton & Co., there is none for which they more deserve to be liberally remunerated by an extensive sale and handsome profit, than Palmer's learned and most able Treatise on the Church. The present is the first American from the second London edition, enriched with a preface and notes by the Right Rev. Wm. R. Whittingham, D. D., Bishop of Maryland. Though "designed chiefly for the use of students in Theology," it must prove exceedingly interesting and useful to our intelligent laity, and deserves to be well studied by all who love sound Church principles, and desire to be thoroughly grounded in Catholic truth, in opposition to the corruptions of Romanism on the one hand, and the errors of dissenting denominations on the other.—*Banner of the Cross.*

[This work can be had of A. E. Miller, in Charleston, at the Episcopal S. S. Depository.]

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*Family and Private Prayers. By the Rev. Wm. Berrian, D. D., Rector of Trinity Church, New-York. Third Edition. Swords, Stanford & Co. pp. 310, 12mo.*—When the first edition of this work made its appearance, more than twenty years ago, we had under our care as a Christian family and school, a large number of boys and young men. We at once introduced it into our establishment, and every pupil, as well as others of the household had the use of a copy at morning and evening prayer. It has never been in our power to find any one book that so fully met our wishes, or so much interested the family and its visitors. We welcome this *third edition* as a great improvement upon its predecessors. In every family, each member who can read should have a copy, and then by the employment of it as the excellent author has designed, in the responsive way, a most delightful mode of surround-

ing the domestic altar will be enjoyed by all those who offer a daily incense before the throne of the Majesty on high.

The arrangement of the present edition,—there being forms for every morning and evening through three weeks, together with occasional prayers and a chapter of selections from the scriptures,—is in our estimation, highly favorable to the promotion of a spirit of private devotion, and we do not hesitate to say, this is the best book of the kind we have ever met with. Tastes, we know, will vary, as well in the matter of devotion as in other things. We simply speak for ourselves. One thing, however, we will remark, and that is—if in our families generally, there should be a portion of responsive worship every day, and every child, as soon as able to read, should be trained to the responsive plan, the influence would soon be heard and felt in all our congregations and there would no longer be discovered that awkward and meagre whispering, as if those who would be called Churchmen were actually ashamed to be heard repeating the language of the very liturgy they profess to admire and hold in their hands. Far be it from us to encourage an ostentatious or boastful performance of the service, either by minister or people, but on the part of the latter let it be *audible*, if not to *every body*, at least audible to *some*. Begin with this work in the nursery, and at the family altar, and by God's grace and mercy we shall see and feel the benefit when we go up to the Courts of the Lord's house, and wait for his blessing in the midst of all his people.

When we wish for a wide circulation of this book, and as wide a use of it, we feel that we are wishing for the edification and comfort of our friends, and at the same time for the improvement of our sanctuary exercises.—*Utica Gospel Messenger*.

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### SELECTIONS.

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*Messrs. Editors.*—Among other loose papers left in the study of the late Rev. Edward Thomas, were found the following morceaux. They may perhaps interest and instruct some of your readers; or at least afford some satisfaction to the friends of that well-read divine, and devout, and humble Christian. They are partly original and partly selected.

BERKLEY.

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### COMMENTS, REMARKS, &c.

*Psalm 99, 6, 7, 8.* From these verses it is apparent, that though God pardons and accepts his faithful servants, he does not wink at, or lightly regard the errors of which they are guilty. Though he *forgives them*, yet he *takes vengeance of their inventions*; as we may see exemplified in the case of David, when he was guilty of the sins of murder and adultery. If we speedily repent of our crimes, we shall live, through the tender mercy of our God; but let us not delude ourselves with the notion, that our faith will excuse or justify, our want of holi-



ness, God says to his servants, when they sin against him, "I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Let us submit quietly then, to the trials which come upon us, looking upon them as the means of our purification, and final happiness.

*Eph. i. 3.* "The God and Father of our Lord Jesus Christ." This is similar to John xx. 17, "I ascend unto my Father, and your Father, and to my God, and your God." Both passages may be illustrated by the 2d chapter of Heb. where we read, "For both he that sanctifieth, and they who are sanctified," are all of One; for which cause he is not ashamed to call them brethren—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same—"In all things it behoved him to be made like unto his brethren." By taking our nature upon him, Jesus reconciled us unto God; and from being without hope, and without God in the world, (*Eph. ii. 12.*) we may now, through him, call God *our Father, and our God.*

*Acts ix. 7.* In this place we are told, that those who were with Paul when he was converted, *heard the voice* of Jesus speaking unto him. But in Ch. xxii. 9, it is said, they *heard not his voice.* In the former passage, *ακούω* seems to be taken in the sense of *hearing*, in the latter of *understanding.* The men with Paul literally *heard the voice*, but they did not *hear with understanding.* They were probably Roman soldiers, and knew nothing of the Hebrew tongue. In 1 Cor. xiv. 2, the word *ακούω* means to *understand.* See also John ix. 27.

"It is of consequence that all pious persons should be aware, that if we are *idle*, even religion cannot make us happy; and that the most certain cure for low spirits, and constitutional dejection, is the zealous discharge of our active and social duties, in conjunction with, and springing from religion."—*Bishop Heber.*

"The time will come, when three words spoken with meekness and love, shall obtain a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."—*Hooker.*

"God grant, that we may contend as the Vine with the Olive, which shall bear the best fruit; and not as the Briar with the Thistle, which of us is the most unprofitable."—*Lord Bacon.*

"When we warn sinners to flee from the wrath to come, we do not speak to mere machines, upon whose natures an unchangeable necessity is impressed by their Maker; but to moral beings, who are restored to freedom of choice, by the regenerating power of the Holy Ghost, and only as such capable of praise or blame, of reward or punishment."

This extract from Bishop Ravenscroft's 44th Sermon, appears to me to give a very clear view of the doctrine of divine influences—so far from its being true, as some think, that the grace of God operates upon us as mere machines, it is that very grace which renders us free agents. By nature, we are inclined to evil, and "cannot do the things that we

would ;" but grace "restores us to freedom of choice," and enables us, if we we will, to combat successfully with our natural desires. "The flesh lasteth against the spirit, and the spirit against the flesh;" and according as we follow the leadings of the one or the other, will be our fate. "To be carnally minded is death ; but to be spiritually minded is life and peace."—*E. T.*

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 "When prejudices are to be overcome, or ignorance to be removed, it is necessary first to show, that the man who labors to introduce new modes of feeling and thinking is not only the convert of his own opinions, but an example of their practical efficacy in forming a spiritual character."—*C. R. Sumner.*

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 "Many and inestimable are the benefits now enjoyed by Christian people, over those held by any other. 1. They have more information of the process of the moral government of God, from the creation to the consummation of all things. 2. They have more ample and more excellent instruction for the government of life. 3. They have more persuasive motives to a suitable practice. 4. In the event of falling into sin, they have stronger incitements to repentance ; especially in the communication made to them of the great sacrifice for sin, and of acceptance through its merits. 5. They have assurances which reason never could have supplied, of the aids of divine grace, to quicken and sustain them. 6. And they have an immortality set before them, which, on the ground of rational deduction, might have been hoped for, but could not have been assured."—*Bp. White's Companion*, &c. 1, 108-109.

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 "Better for God to ruin your estate, to bereave you of your friends, to destroy your health, than suffer you to have a "seared conscience," or a heart hardened through the deceitfulness of sin." It would have been well, if the foolish virgins had been roused from their sleep before the midnight cry, had it been done even by the intrusion of robbers."—*Jay's Sermons*, *Serm.* 9.

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 I beseech you to look back upon the histories of former times ; look but upon your acts and monuments, and see whether any have been more expensive, either of their ink or their blood, against the tyranny of Popery and superstition, than the Bishops of this Church of England ; insomuch as the Rev. Dr. Du Moulin, in his public epistle, professes that the Bishops of England were they, to whom this Church is beholden for the liberty and maintenance of the Protestant religion in this kingdom.—*Bishop Hall.*

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 If any man will say, that our Prayer Book is taken out of the Mass, let him know rather, that the Mass was cast out of our Prayer Book, into which it was injuriously and impiously intruded ; the good of those prayers are ours ; the evil that was in them let them take as their own. And, if it should have been as they imagine, let them know that we have departed from the Church of Rome, but in those things wherein they have departed from Christ ; what good thing they have is ours still ; that Scripture which they have, that creed which they profess, is



ours; neither will we part with it for their abuse. If a piece of gold be offered us, will we not take it because it was taken out of the channel? If the Devil have given a confession of Christ, and said, "I know who thou art, even Jesus, the Son of the living God;" shall not I make this confession, because it came out of the Devil's mouth?—*Bishop Hall—Churchman, Feb. 1835.*

"The Communion of Saints" is an important article of our creed, in respect of its showing that it is our duty to connect ourselves with the Church, and not to endeavor to work out our salvation in a private and unauthorized manner. The promises of Christ are made to those who are members of his Church—who communicate with each other, not only in brotherly acts, but in Christian ordinances.—*E. T.*

"If we should be asked, where was the Church of England previously to the time of Henry 8th, or of Queen Elizabeth? we might reply, that the Church of England was then, just where it is now; but that, unhappily, it had been for many ages before that period, in a state of slavery and defilement. Its restoration we owe to the labors of our own reformers, who seized the cup from the hand of the sorceress, and by a powerful, but legitimate alchemy, precipitated to the bottom all the pernicious drugs; and then presented the waters of life in their genuine purity to a thirsty people."—*Le Bas' Life of Jewel.*

Protestant Bishops do not wear mitres; though, if they did, it would be rather ludicrous than wicked; and as to their being called Lords, a good man may be called my Lord, without waxing lordly. Cotton Mather tells us, that a Mr. Blackstone, who went over to America in the time of Charles the second, gave as a reason for not uniting himself with any of the "independent Churches," that he left England because he did not like to be under Lord-Bishops, and that he would rather leave America than be under Lord-brethren. And on the other side, that staunch Dissenter, and opponent of Episcopacy, Robert Hall, in the interesting memoir just published of him by Dr. Gregory, says of his old neighbor, the minister of Lutterworth, many years after he wore a mitre, and became my Lord, "Dr. Ryder has not been injured by promotion; he is the same man as a Bishop, that he was as a laborious parish Priest—to such a Bishop we may apply the Apocalyptic title, *an Angel of the Church*: we may say of him, what St. John says of Demetrius, that he has a good report of all men, and of the truth itself."—*Christian Observer, Jan. 1833.*

#### NECESSITY OF PREACHING CHRIST.

The preaching of Christ is the great essential of all teaching. If we address the unconverted heathen, we must preach Christ, because our great object is to lead them to believe in his name, "testifying repentance toward God, and faith toward our Lord Jesus Christ." If we address Christians, we must preach Christ, because our great object is to lead them to trustful dependence on him, as the "Author and Finisher of our Faith," and to imitate him in their lives, that they may grow up

unto his likeness. If we speak of Sacraments, we must preach Christ, for our object is to lead Christians to regard baptism as their being grafted into him, and the Holy Eucharist as feeding upon him—the eating of his flesh, and the drinking his blood. If we speak of Christian graces, we must preach Christ, for what is faith without him for its object who was crucified for us, who died and rose again, and ever liveth to make intercession? and what is hope, if we cannot direct the sinner's eye to him who will “appear a second time without sin unto salvation, when we shall be like him, for we shall see him as he is?” and what is love, if it does not centre in him, and expand to all connected with him? And if we speak of Christian holiness, we must preach Christ, for what is holiness but conformity to his image, the imbibing of his mind and Spirit, and in the walking in his steps? We may see, then, that the preaching of Christ is the grand essential of the Christian ministry. Other defects will be injurious, but a defect here will be fatal.—*Rev. W. Dodsworth.*



#### THE COMMINATION, READ ON ASH-WEDNESDAY.

From the Church.

This pious and rational office hath been traduced and derided by some, who pretend the saying of *Amen* to these sentences of God's law is a cursing of ourselves, and a wicked as well as a foolish thing. But let it be considered, first, that God himself commended this very manner of answering; so that it can be no less than blasphemy to call it either wicked or foolish; yea, though it had been purely ceremonial, since it is a divine institution, it cannot be impious or ridiculous; but they are so in the highest degree, who affront heaven, while they endeavor to vilify our sacred usages.

Secondly, Nor do they shew less ignorance than impiety, while they affirm this *Amen* to be a wishing of ourselves accursed: since *Amen* is not originally nor properly an adverb of wishing, but affirming, being derived from a root signifying truth, whence it is so often translated “verily” in the Gospels; and Jesus, who is the truth, is called “the *Amen*,” Rev. iii. 14; that is, the faithful and true witness; and in him the promises are *Yea* and *Amen*, 2 Cor. i. 20; that is, certain and true; in which sense the primitive Christians said *Amen* at the receiving of the Eucharist, to testify their belief that it was truly the body and blood of Christ, 1 Cor. xiv. 16. So also in that mystical vision, the truth of those promises is sealed with *Amen*, Rev. vii. 10, 12; v. 12, 13, 14. Nor did the people curse themselves; but only testify their belief that God would curse them, who stood not to Nehemiah's covenant, Nehem. v. 13. Even so, when the people said in Joshua's time, and we, in imitation of them, say *Amen*, after the reading of this divine malediction, we do no more but to set to our seal that God his true, and is threatening to be feared. Nor doth this assenting to the truth of God's word bring any curse on the penitent, nor so much as make the impenitent any other ways or more accursed than they were before. Though they be guilty, it brings not the curse on them, but shews it to them at a distance, to affright them into the avoiding of it by repentance, and so it proves a



blessing in the event ; being like our Saviour's woes, of which the Gospel is so full, not wishers or procurers of evil, but compassionate predictions of it, in order to prevent it. It is certain that sinners, while they remain such, are really accursed ; and to convince them of this, and make them own it, is the truest blessing we can give them ; and to bless them in that estate is to curse them, Deut. xxix. 19 ; Ps. v. 3. So that Amen is no more here than a declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed : and, if we believe this with our hearts, when we say it with our lips, it will shew us our danger, and bring us to repentance.

As for the sins here enumerated in the order wherein they lie in holy Scripture, they are of the greatest and worst kind, and such as are threatened with curses and damnation in the Law, the Prophets, and the New Testament. Idolatry against God ; disobedience to parents ; injustice to neighbours ; contempt of the miserable oppression of the helpless ; secret mischief ; adultery ; bribery and corruption ; relying on the creatures : to which are added those sins, which the Gospel reckons to be damnable, viz. uncharitableness, fornication, lust, covetousness and spiritual idolatry, slander, drunkenness, and extortion. Now surely those, who are guilty of these crimes, are in a state of condemnation, whether they answer Amen or not ; and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come ; and to move them to this necessary duty, the following exhortation is admirably contrived.—*Dean Comber.*



#### BOWING AT THE NAME OF JESUS.

The text of scripture (Phil. ii. 10, in reference to Isa. xlv. 23,) which asserts that at the name of Jesus every knee shall bow, is certainly a very important one, and the act of *religious adoration* thereby inculcated is not a matter to be lightly regarded, or to be treated as a mere ceremony ; for do we not confess, by the nature of the act as an eastern custom, that the Lord Jesus was placed in the highest state of dignity in which any man of power and influence could be placed ; and do we not further confess, from the Apostolic assertion in the text, as coupled with Isaiah, xlv. 22, 23, our belief in the divinity of our Saviour ? Surely, then, the bowing at the name of Jesus expresses a belief in an important article of the Christian creed, and thence the profound subjection that is consequent upon such a belief. Our great reformers regarded this in no trifling light, for it appears to be agreeable to a pious ordinance of theirs, first established by the queen's injunctions in the year 1559.—*British Magazine.*



#### THE PROPER TIME FOR THOSE "THAT MIND NOT TO RECEIVE THE HOLY COMMUNION" TO DEPART.

In the rubric of the First Book of Edward VI. occur these words :—Where there be clerks, they shall sing one or many of the sentences above written, (Let your light, &c.) according to the length and shortness of the time that the people be offering. In the mean time, while

the clerk do sing the offertory, so many as are disposed shall offer to the poor men's box, every one according to his ability and charitable mind. And at the offerings days appointed, every man and woman shall pay to the curate the due and accustomed offerings. (Here is a plain distinction made between 'the alms for the poor' and the other devotions of the people.) Then so many as shall be partakers of the Holy communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on one side, and the women on the other side. All other *that mind not* to receive the said Holy Communion shall depart out of the quire, except the minister and the clerks. Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the holy Communion," &c.

It is clear from this rubric that, at the beginning of King Edward VI's. reign, those that *did not mind* to receive the Holy Communion departed immediately after the offertory, and before the priest placed the bread and wine on the altar. It is the intention of the Church that this should still be done. The exhortation "(Dearly beloved in the Lord)" is addressed only to those "*that mind* to come to the holy Communion of the body and blood of our Saviour Christ," as is evident from the rubric that *precedes* it;—"At the time of the celebration of the communion, *the communicants* being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation." Besides, the words of the next exhortation, "Draw near *with faith*," evidently imply that they had drawn near with their bodies before: as the words "Lift up your *hearts*" show that they had lifted up their *bodies* before, viz., when the priest says, "Hear what comfortable words," &c. Shepherd agrees with me in thinking the exhortation, "Dearly beloved in the Lord," is addressed only to communicants; for he remarks upon it—"St. Chrysostom informs us that, in the Greek Church, *when the communicants were conveniently placed*, the priest, standing in a conspicuous station, and stretching forth his hand, and lifting up his voice in the midst of profound silence, invited some—that is, the worthy, and forbade others, the unworthy to approach." Dean Comber says—"The former exhortation ('Dearly beloved brethren') is designed to increase the numbers and this ('Dearly beloved in the Lord') to rectify the dispositions of *the communicants*, that they be not only many but good. The very mysteries of the Gentiles were veiled with many coverings, to make them more sacred: and in the Greek Church, besides all other preparatory matters, the priests invited the worthy, and warned the unworthy, *when they were come to the Lord's table*; which repeated warnings are more necessary in this looser age." Wheatly, remarking upon the same practice of the Greek Church says:—"Which, if it were necessary in those blessed days, how much more requisite is it in our looser age, wherein men have learned to trample upon Church discipline, and to come out of fashion at set times, whether they be prepared or not! Every one hopes to pass in the crowd; but, 'knowing the terror of the Lord,' though the people have been exhorted before, and *though they are now come with a purpose of communicants, and are even conveniently placed for the receiving of the holy sacrament*, yet the priest again exhorts them in the words of St. Paul, 'diligently to try and examine themselves before they presume to eat of that bread and drink of that cup.'" From



all this, I think it is quite clear that the non-communicants ought to withdraw before the priest places the bread and wine upon the altar.—*British Magazine.*



#### ON CHURCH BUILDING.

In one particular I should differ greatly from Lord Roden, if I had the same command of means which he enjoys. I can never think that the spirituality and simplicity of the Gospel prescribe it to us to denude the house of God of all that is costly, beautiful, and solemn in its effect to the eye, while we exhibit an imposing and elaborate magnificence in our own dwellings and their decorations. In visiting the palace of a British nobleman who has a high place to maintain in human society, and who, according to the spirit of our British institutions, which I think perfectly wise, is called upon to mark his station to the world by certain exterior distinctions, I should never quarrel with the stateliness of his halls, the venerable array of ancient armor and ancestral portraits, or, (if not carried to excess,) the splendour of his whole establishment. A man may, being kept by the power of God, live in the midst of all this and as the owner of all, whose treasure is laid up in heaven, and who regards himself habitually as bound to be a good steward of the manifold grace of God. But I think he is in error, although it is an error incident to some pious minds, if he does not recognize as a *Christian* sentiment the sentiment of David, when he thought it a reproach that the ark of God should be less magnificently lodged than himself. (2 Sam. vii. 2. and 1 Chron. xvii. 1.)

In this respect I have always regarded it as a great advantage by which our Church is distinguished not only in the fitting up of the house of God itself, but in the vestments of her ministers, and all that is "for the work of the service in the house of the Lord," that she holds a happy medium between the overloaded ceremonial, the excessive and often gaudy display of the Church of Rome, (apart from all consideration of the superstitions which they envelop,) and the total abandonment, on the other hand, which is seen in some Protestant places of worship, of all that can contribute by its exterior effect, to impose reverence and to invest the service of God with a certain seemliness, order, and gravity which shall be in harmony with the proper deportment of one who is engaged in religious acts. I think, indeed, that our own people are often faulty in this point; and it grieves me when I see a congregation able to have handsome furniture and possibly articles of plate in their own houses, who suffer their Church to be without hangings, without communion-plate for one sacrament or a font for the other,—and without a vestry where the Minister of the sanctuary can robe and disrobe without being exposed to the view of the congregation. In connexion with this subject, I could wish that all our people would study the admirable remarks which form one of the supplements to the Preface in the Book of Common Prayer, and are headed, "Of ceremonies: why some be abolished and some retained."—*The Church.*

## POETRY.

## THE ABSENT COMMUNICANT.

The holy feast is spread again,  
 And all are gathered there,  
 And to the altar's foot they press,  
 With reverence and with prayer,—  
 Young heads of bright and sunny locks,  
 And those of silvery hair ;—  
 Age, youth, and beauty, side by side,  
 Commemorate the Crucified.

I hear in thought the organ's tone,  
 Its rich harmonious swell ;  
 The plaintive hymn breathed forth again,  
 Of Jesus' love to tell ;  
 The pastor's voice of kind regard,  
 Beloved so long and well ;  
 Then see the sacred symbol's given,  
 And mortals eat the bread of heaven.

In thought—alas! *in thought alone*—  
 I may not kneel to-day,  
 Among that band of worshippers,  
 Or in that temple pray.  
 Or eat with them that blessed food,—  
 Strength for life's pilgrim way ;  
 The holy feast is spread, and prayer  
 Ascends, but *one* is absent there.

The Church bells have been ringing out,  
 With their enlivening tone,  
 And yet within my chamber's bound,  
 All silent and alone,  
 I sit to muse upon the past,  
 The hours forever flown,  
 When through the sacred aisle I trod,  
 To bow within the house of God.

And, like the weary hart, doth pant  
 For water-courses fair :  
 I long to reach the holy fane,  
 And pay my homage there,  
 And with God's people kneel me down,  
 Forgetting earthly care ;  
 It may not be—my heart, be still,  
 And bend thee to Jehovah's will.

Thou who, in desert mountains lone,  
 Didst hie where none might see,  
 To pour thy soul in secret prayer,  
 And bend the suppliant knee,  
 And ask thy Father's pardoning love  
 For guilty ones like me ;  
 Give me thy presence, though alone  
 I bow before thy glorious throne.

Saviour, be with me ; may thy love  
 Light up my path to day,  
 And may the Spirit's power divine  
 My every action sway.  
 Bless thou this sacred Sabbath time,  
 Although *alone* I pray ;  
 And lift my soul, and cheer my heart,  
 When from thy people far apart.—*Churchman.*



**RELIGIOUS INTELLIGENCE.**

*Missionary Lecture.*—That for November, at the appointed place and time, was delivered by the Rector of St. Michael's Church. The subject was a retrospect of the proceedings of the General Convention in relation to Missions, and of the Missionary Society at their late Triennial meeting. The amount collected was \$32.

*The Pinckney Lecture.*—Was delivered at St. Philip's Church, on Wednesday, the 10th inst. The prescribed subject "the greatness of God," was interestingly illustrated by reference to his various works.

*Day of Thanksgiving.*—Thursday, the 11th November, was observed, by request of the City Council, as a day of 'Thanksgiving to Almighty God, "for the many benefits and blessings we have received during the past year."

*The Juvenile Protestant Episcopal Society.*—The anniversary meeting was celebrated on the afternoon of Thanksgiving Day, at St. Michael's Church. "Evening prayer" was read by the Rev. P. Trapier, Rector of that Church, and an appropriate Sermon delivered by the Rev. Mr. Miles, (a Deacon,) full of interest to the members of this Society, from Zech. viii. 5. The collection made was \$60, to aid the Society in its object—the cause of City Missions. At a meeting of the Board of Managers, immediately after, the whole amount of the funds in the hands of the Treasurer (190,) was appropriated to aid the Ladies Domestic Missionary Society in the support of St. Stephen's and St. John's Chapels.

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—A Missionary in Alabama has suggested "Dehon" as the name of a place where he officiated. The amount of collections reported in the "Spirit of Missions" for October, was only for Domestic Missions \$123—none from South-Carolina; for Foreign \$919—from South-Carolina \$100. The "Spirit of Missions" for November, contains the correspondence of 3 Domestic and 1 Foreign Missionary, also the proceedings of the Board of Missions at its late Triennial meeting. The amount reported is for Domestic Missions \$1609---from South-Carolina none; for Foreign \$3130---from South-Carolina \$200.

*The late General Convention—A Sketch.*—At an early date, even in the time of the immediate companions of our blessed Lord, it was found to be expedient, and indeed necessary that his disciples should meet together for mutual consultation as to the best means for maintaining and extending the true religion, and in particular for settling controversies touching faith, worship, discipline, and practice generally. We read in Acts, xv. 6, that the rulers of the Church came together to consider a certain matter, viz: whether the ceremonial law given to the Jews was binding upon Christians—we find that on this occasion they made a

decree, and that this decree which seems to have been passed by the *Apostles and Elders*, was sanctioned by the brethren, that is the laity—and that it was sent forth under the authority of the *whole Church*. After this primitive *example*, there have been in all ages councils of the Church—general (that is, Catholic,) Provincial, and Diocesan. That those Conventions have been useful will not be denied—and indeed it is not easy to perceive how, humanly speaking, without them, error could be checked—zeal kept alive and quickened; and the bringing in within the pale of the Church those who are without, properly *effected*.

With the proceedings of our Conventions, diocesan and general, the intelligent members of our Church at least ought to be familiar, and it is indulging a curiosity rational, reasonable, and highly useful to inquire, what has been done by those legislatures of our Church; what is the information, as to the state and prospects of our household of faith, through this widely extended country, which their stated meetings furnish the best opportunity of collecting, and circulating. Who that has an interest in the Redeemer's kingdom does not naturally ask: is it retrograde, or progressive? Is it retarded, and why? Is it extending its dominion *more and more*? What can *I* do to co-operate, in bringing about, in the shortest possible time, the glorious result, when the kingdoms of this world shall become the kingdom of our Lord, and of his Christ?

No longer introduction is necessary to a brief narrative of the chief circumstances, and proceedings of the General Convention of our Church, it being the 21st, since 1785, the date of the first Convention. At our late Convention were present 21 Bishops, and representatives of 26 Dioceses—all the Bishops being present, and every Diocese of our Ecclesiastical Confederacy being represented, excepting one (*viz.* Mississippi.) The whole number of Delegates was 116, *viz.* Clerical, 72; Lay, 44.

The sermon at the opening of the Convention was from the text "Whom he did foreknow, them also he did predestinate," and its purpose was to show that the Church were the predestinated—the elect people of God—that our 17th Article is to be understood, as teaching, not that a certain number of persons have from all eternity been elected to eternal happiness, and all the rest elected or doomed to eternal perdition, but that as the Hebrew Church were, so the Christian Church now are, the elect people of God—elected to Church privileges, which of course give them great advantages over the heathen, but still those elect will be finally condemned—if they do not improve their privileges, make their calling and election *sure*; whereas the non-elect, *if* they improve their opportunities of knowing and serving God, will be finally saved. The application was a call on the Church in Convention assembled to be thankful—obedient and zealous to add others to that flock of Christ, to which it was their unspeakable advantage to belong. The Holy Communion was participated by more than one thousand persons.

Among the reports made to the Convention were *those* on the state of the Church in our several Dioceses, and in some parts of our country not yet organized into Dioceses—also on the condition and prospects of our Theological Seminary, and Missionary Society. These two institutions were regarded as *one*, in their design and usefulness, and therefore as having equal claim on the liberality and prayers of the Church, and



"systematic charity," the laying by in store, as God should prosper his people, for their maintenance and increased operations was specially recommended. Identified with these general institutions, are the Diocesan institutions, having the same objects—the stability and increase of the Church. The good work was begun in the Dioceses, and in South-Carolina, by the "Society for the advancement of Christianity," now more than thirty years old. It is a great mistake that the *whole* work of Missions is done by our General Society. On the contrary, the number of Missionaries employed, and the amount expended by our Diocesan Societies, is at least three times greater than by the General Society. In *one* Diocese alone, 43; and in this Diocese 10 Missionaries are supported, besides what we give to support the Missions in other places through our General Society. To the case of the poor in our large cities who cannot afford to pay for seats in the Churches, and of the Jews, of whom there are not a few in our country, Missionary benevolence was invited by special resolutions of the Convention.

The report of our Sunday School Union\* exhibited it as increasingly useful, *by* preventing in our Sunday Schools the use of exceptionable books; by promoting uniformity in their instruction and arrangements; and especially, by its carefully examined publications, as well for the teaching as for the library. "Christian education" not merely on Sunday, but in the family circle, and in the daily school, is engaging more and more attention, and the report on that all-important subject, prepared during the recess of the Convention by a Committee of that body will soon be made public, and it is understood is happily adapted, as well to deepen the sense of obligation respecting it, as to guide those pious parents, sponsors, and others are eagerly inquiring, what shall we do for the souls of those whom God or his Church have committed to our care? Let us hope that it will be thankfully welcomed, interestingly considered, and duly acted upon by all our people.

For the instruction not of our youth, but of our Church in general, and its Clergy in particular, we want nothing more than a well prepared history of the Church, especially as to the first centuries. At the Convention in 1838, two Historiographers (Rev. Dr. Jarvis, and Rev. Dr. Hawkes) were appointed, to the former of whom was assigned the department of a general Church history, and to the latter that of our Church in these United States. Histories of two of the Dioceses have been published, and materials collected in England and elsewhere for the history of them all. A very learned report on the *early* history of the Christian Church was presented to the Convention, and the first publication on that most important part of the subject, is now ready for the press. On some important points, as the exact date of the birth of our blessed Lord, it is understood light will be shed. The whole report shewed much research.

The Book of Common Prayer, beyond all comparison the best interpreter of the holy volume, and manual of devotion for the closet, the family, and the public assembly—how thankful should we be for this possession—how carefully should we guard its integrity—how cautiously

\* This Society holds its triennial meeting at the same time as the Convention, but does not report to that body. According to its Constitution the Bishops are ex-officio managers.

should we venture on any thing like a change in it! Our General Convention, the last, in at least as high a degree as any preceding one, were wide awake to a sense of their responsibility in this matter. If any individual had a desire of change, he must have soon discovered that his desire was hopeless. The sentiment seemed to be universal to hold on and cherish it, *just as it is*. A Committee was appointed, as there had been at a former Convention, to take measures for providing a standard copy, as exact, as free from all typographical errors, as several careful examiners, and comparison with former editions, both in this country, and in England, could make it. A late edition of this work, perhaps the most accurate now extant, one particular only excepted, and that particular deemed by many unimportant, was declared to be not a standard, because the alteration had not been made under the guards provided by the 8th Article of our Constitution, viz: that there shall be no alteration, unless the same has been proposed at one General Convention, made known to the Convention of every Diocese, and adopted at the subsequent General Convention.

The Prayer Book embodies the teaching of *the Church* on these three cardinal points: what we are to believe—what we are to do—and how we are to pray. Next to God, and to his holy word, who is our best teacher if not the Church—and where our best lessons, if not in the Prayer Book? So long as we cherish and propagate this sentiment, our household of faith will be of one mind and heart, and successful, under the blessing of divine providence and grace, in gathering into our family those who are without.

The general approbation of the "Pastoral Letter," both by the members of the Convention, and of the Church at large, is *another* evidence that we are remarkably united in doctrinal views, and especially on those points of paramount importance, viz. the character of the *faith* on which the gospel so much insists; the necessity of good works; and the nature of the Christian sacraments.

Among the *proceedings* of the Convention, were the consecration of a Bishop for the Diocese of Delaware—the translation of one of our Missionary Bishops to the Diocese of Louisiana—the appointment of a temporary Missionary Bishop, and of some one Bishop, designated by the presiding Bishop, to visit Texas once a year. A conservator was also appointed of the valuable documents of the Church, and in particular of the papers relating to the consecration of each Bishop, so as to prevent in future ages those controversies as to "Apostolical succession," by which in other countries, painful doubts have been created, and the Church agitated.

It was proposed, by a majority of the Bishops, to appoint two Missionary Bishops, one for Texas, and one for the American colony in Africa. But the house of Clerical and Lay-Deputies did not concur in the proposal, on various grounds, as that the time for such a measure had not come yet—that the funds of our Missionary Society were inadequate to the expense—the foreign department, which would have had to maintain those Bishops, being already embarrassed with a debt of about \$8,000—that it was unnecessary, inasmuch as Great Britain was about to send two Bishops to Africa,\* and not improbably, would also send one to Texas,

\* One to the Cape of Good Hope, and one to Sierra Leone.



for which purposes their resources were far greater than those of our Church in this country—that the field for Missions at home was so extensive that we had not been able to fill it, and could not in all probability for many years to come. But the decision of the Convention was *chiefly* influenced by the belief of some of our best civilians, that the Constitution of our Church had made no provision for the appointment and regulation of Bishops in foreign lands. An amendment to the Constitution, so as to admit hereafter of Bishops being consecrated to exercise jurisdiction out of our own country, was proposed; and will be submitted to each Diocese. This had reference also to the report that the King of Prussia is about to introduce Episcopacy into his dominions, and may desire to have Bishops for them consecrated by our Bishops. An amendment of the Constitution was duly ratified. It related to the trial of a Bishop who might in any way offend, giving the power in the case to the General Convention, instead of the Diocesan Convention, to whom it had previously been assigned. The “table of kindred and affinity, wherein whosoever are related, are forbidden to marry” by the laws of England, and which has never been adopted by our Church, it was desired by some of the Convention should be; but a large majority decided that it was inexpedient for our Church to legislate on that subject; being of opinion that such a matter had best be left to be regulated by civil law, or by private judgment.

A Canon was passed to prevent a Clergyman absenting from his Diocese, and the service of the Church *for more than two years*, without good cause—the object being to require him either to unite with the Diocese in which he lives; or to return to his own; or to retire altogether from clerical connexion with the Church, unless incapacitated for officiating by age or sickness.

Two of our Bishops had recently arrived from Great Britain, and although they made no formal report of their visit—yet in public addresses, as well as in private, they represented the spiritual condition of our sister Church to be eminently prosperous, and that, however her temporal prosperity may have been affected, or threatened by political changes, these had had no other than a good effect on her spiritual character and state. The facts in evidence of this happy state of things are many publications, both reprints and originals, in which little is said of the Church in England as an *establishment*, and much, very much, as a divinely constituted Society, having prerogatives peculiar to itself, and conferring privileges valuable beyond all price—and also the zeal pervading all classes—many youths of rank and fortune being now candidates for the sacred ministry—and large numbers, the very poorest not excepted, statedly contributing offerings for the Church—those their thousands, and these their pennies:—the government too, the index of public sentiment, having endowed, or intending soon to endow, Bishoprics for every one of their colonies, and consenting that a Bishop should be consecrated for a foreign land. Under this act a Bishop had been consecrated for Jerusalem—the individual being a converted Jew, and the fund (£15,000) for his support having been provided, half by the King of Prussia, and half by individuals. Of the welcome which our Bishops met from the ministers and members of our sister Church in the land of our fathers—of the act of Parliament by which the inter-

dict to the preaching of our ministers in that country is removed—and of the disposition to cultivate cordial intercourse between the two Churches, and to cherish more and more the sentiment that we are one in Christ—that we are members of one body, of the one Catholic and Apostolic Church, our people have been already informed. A correspondence between our Churches has been instituted, and will no doubt be continued, and Canons to regulate mutual intercourse, and the emigration of their Clergy, have been passed.

It only remains to remark, that no former meeting of this body was characterized by greater, if by equal unity of opinion and feeling, and harmony of action. In so large an assembly differences of opinion were to be expected, but *they* related chiefly to measures, scarcely, if at all to principles, not so much to the great results which should be sought, as to the best *means* of arriving at those results. For example: the necessity of a learned ministry, and the obligation, to endeavor to secure it was admitted by all. But while some were for increasing the literary qualifications of a candidate for holy orders, and rendering these qualifications invariable, with very few exceptions; others were for continuing the dispensing power, under which pious men in middle life, having a good degree of knowledge, and being well recommended for their general intelligence and discretion might be ordained—considering that the deficiency of ministers in our large country required such dispensation, but admitting that in due time the term of candidateship or probation for the ministry should be lengthened, and the examinations more rigid and extended to other branches of knowledge, in particular to the ability of reading not only the New Testament, as is now generally required in the Greek, but the Old also, in the original Hebrew. There was manifested also an increasing sense of the importance of that branch of Theology called “Patristics,” that is the study of the writings of the Fathers of the first centuries, some of whom were co-temporaries with the Apostles—those “Ancient Authors,” whom, next to the Bible, our Church recommends—who had peculiar and prominent advantages for understanding the holy Bible—the doctrines and institutions which are of divine authority—who are, in short, incomparably the best interpreters of holy writ—the best qualified to settle controversies as to primitive faith and usage.

Again—Many Ministers of other denominations have been received into the ministry of our Church, and others are desirous of being admitted. But while all agreed that no obstacle should be interposed, there were some who were for continuing to admit them as at present, after six months probation, while others were for extending the term to one year. The obligation resting on the Church to propagate the Gospel, and never to cease till the whole world was evangelized, was recognized by all, without a single exception. But to accomplish this glorious result—which is the *method* to be preferred? Here was scope for difference of opinion. This brother was in favor of expansion---of scattering our missionaries throughout the world, and not entering into the question, where to begin, at home or abroad. That brother was for concentration---that is, for confining our labors to the points which were most accessible---which promised more, and speedier success; which were within our existing resources---and, therefore, to begin operations



in our own country, and even there not to extend them over a large surface—but to select certain places, and when congregations were duly organized, and able to support themselves, to pass on to some other region, and so on, securing for each region the word and ministry before undertaking to give them to a second and a third region. Thus some preferred missions in their own city or diocese—others in the far west of our common country; and others in foreign lands—some the destitute Christians and the heathens abroad; others the destitute Christian brethren and heathen (of which, alas, there are so many) in our own country. The Missionary work is now admitted to be *one*—but in the great field *where* first to labor—and *whether* to go on according to the means put in the hands of our Missionary Society, or to anticipate resources to multiply Missions, in the confidence that they will be sustained; that there is no danger in using the credit of the Missionary Society, these were the points respecting which as the Convention, so the Church in general, is divided in opinion. The Journal will soon be printed, and we hope generally read.

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“*The Protestant Episcopal Church of Edisto Island.*”—It was Consecrated on the 14th November—“Morning Prayer” was read by the Rector of St. Bartholomew’s, (Rev. Mr. Fowles,) the lessons and the sentence of Consecration by the Missionary of St. John’s Chapel, Charleston, (Rev. Mr. Marshall;) the Ante-Communion (as prescribed on such occasions) by the Bishop, who also preached the Sermon. Confirmation was administered to 25 persons. We understand the Church with its decorations will cost about \$9,000. It is 75 feet in length, including the Portico and Vestry-room, and in breadth 40 feet. The very tasteful Steeple is 100 feet high. On the wall of the Chancel, which is the segment of a circle, is inscribed the Ten Commandments, and we presume the Creed and Lord’s Prayer will be added. The sentence of Consecration was as follows:

“Whereas, the Church, built in the year of our Lord, 1774, which lately stood near this spot, was without proper sittings for the colored people, and was in other respects inconvenient, and it became desirable to erect a new one, not only larger, and with better accommodations, but also in correspondence with the increased prosperity of the members of the congregation, and from its form and appendages, more expressive of reverence for the Divine Being—of charity for mankind, and of concern for their own spiritual welfare, on the part of those by whom it was to be provided.

And whereas, under the kind providence and grace of God, from whom “do proceed all holy desires, all good counsels, and all just works,” this pious and beneficial undertaking, at the sole expense, and by liberal donations from individuals, members of the congregation, has been brought to a happy consummation, and this beautiful edifice sufficiently furnished.

And whereas, in consequence of application made to me, for that purpose, it has been duly Consecrated “according to the order of the Protestant Episcopal Church in the United States of America.”

Now therefore, be it known to all men, that from and after the date of this instrument, this house, under the title of “the Protestant Episcopal

Church of Edisto Island," is separated from all secular uses whatever, and appropriated for these purposes:—prayer to God the Father, the Son, and the Holy Ghost, three persons, but one God:—"the administration of the sacraments, and other rites and ceremonies of the Church;" and teaching Christian truth, and the duties of living "godly, righteously, and soberly," by the reading of the word of God, by sermons or lectures, and by catechising--such worship and instruction to be in conformity to the Holy Scriptures, as expounded in the Liturgy, Catechism, Articles, Constitution, Canons, and other documents set forth by the Protestant Episcopal Church in the United States of America.

Signed, on this 23d Sunday after Trinity, (Nov. 14,) A. D. 1841. The Rev. Charles E. Leverett, being the Rector; Messrs. Wm. C. Meggett and Joseph B. Seabrook, being the Wardens; Dr. Edward Mitchell, Mr. Joseph B. Seabrook and Jabez R. Westcott, being the Vestry; Messrs. Joseph E. Jenkins, Whitemarsh B. Seabrook, Joseph Whaley, Joseph B. Seabrook and Ephraim W. Seabrook, being the Building Committee of said Church.

CHRISTOPHER E. GADSDEN,

*Bishop of the Protestant Episcopal Church in South-Carolina."*

### MARRIED,

At St. Philip's Church, on the 9th Nov., the Rev. WILLIAM DEHON, a Deacon of this Diocese, to Miss ANN M. MIDDLETON.

At same Church, on the 10th Nov., the Rev. JOSIAH O'BEAR, Missionary in Fairfield District, to Miss JULIA SAFFERY, late of England.

On the 25th Nov., the Rev. J. B. CAMPBELL, Assistant Minister of St. Philip's Church, to Miss ELIZABETH MOORE PARKER.

### Obituary Notices.

Died, on the 25th Oct. the Rev. JASPER ADAMS, D. D., formerly President of the Charleston College, and lately a resident of Pendleton. to the Protestant Episcopal Church of which, his kind and acceptable services were occasionally given. We hope in our next number to be able to give a biographical sketch of the respected deceased

Died, on the 11th November, in the 80th year of his age, the Rt. Rev. R. C. MOORE, Bishop of the Diocese of Virginia. He was the cordial choice of the Convention, which on the 5th of May, 1814, with so much unanimity invited him to the Episcopal charge of this Diocese, and was consecrated in New-York, on the 18th of May, 1814, by Bishop White, assisted by Bishops Hobart, Griswold, and Dehon. In regard to the manner in which he discharged the responsible functions of his high and dignified office as chief pastor of this Diocese, we do not propose to dwell. It is generally known how entirely he possessed the respect, confidence and love of his Clergy, and what an object of veneration and filial affection he was universally among the whole people of his Episcopal charge. We have never known so deep a distress produced in Richmond, by the loss of any man. He had set out on Wednesday, the 3d inst., on a pastoral visit to Lynchburg. He preached twice to large crowds in that city on Friday, and exhorted on the same night, with an energy and effect, which astonished all who heard him—but on that night, he was seized with a congestion of the lungs, which baffled all the art of medicine. He died as he had lived—a Christian. He received the intelligence of his approaching end with an equanimity, which had always distinguished his character. "It is well, (said he,) I hope I am prepared for this world or the next." He breathed his last on Thursday morning.—*Southern Churchman.*

### ERRATUM.

In page 211, the *title* of Bishop Hopkins' Sermon, viz: "The Sacrifice of Atonement" is omitted.



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It will be opened (Divine Providence permitting) on the first Monday of January next, in an airy room, on Mr. Seyle's lot, between Meeting and King-streets, above Market street, with a large play-ground attached.

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
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